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A Social History of the American Family from Colonial Times to the Present. By ARTHUR W. CALHOUN, Ph.D. Vol. III, Since the Civil War. Cleveland: Arthur H. Clark Co., 1919. Pp. 411.

With this volume Dr. Calhoun brings to a successful conclusion his elaborate investigation of American family life in its successive historical phases. His hard task has been well done. American sociological literature has been enriched by a keen-sighted survey of basic social conditions extending over three centuries. The author's style and method have been partially revealed in the reviews of the preceding volumes.¹ In the main the sources have been permitted to speak for themselves through extracts from the opinions and records of a great variety of European and American observers. This method has its weakness; for sometimes the layman may be dazed by the mass of indiscriminate, often conflicting, assertions of writers whose relative trustworthiness as witnesses he is not in a position to understand. Not that Dr. Calhoun has wholly failed to digest his materials. Often his criticisms are keen, just, and courageous; but a more consistent and thorough-going effort to evaluate his authorities would have enriched his narrative.

The titles of the fourteen chapters of the text show that the author has clearly discerned the breadth and complexity of his subject. They suggest how the household, with its trinity of institutions—marriage, the home, and the family—is being molded by the mighty forces of the great society which is passing through a transitional phase of evolution since the Civil War. Throughout the volume stress is laid on economic causes and especially on industrial conditions. In the first three chapters, continuing the closing narrative of the second volume, the discussion of family life in the South is taken up. These chapters are entitled, respectively, "The White Family in the New South," "Miscegenation," and "The Negro Family since Emancipation." Slowly the white southerner is freeing himself from the chains of ancient custom and prejudice and responding to the call of progress. Says the author:

The cataclysmic overthrow of slavery in the south inaugurated a social revolution which in any case would have been effected ultimately by the sure working of economic forces. Emancipation set free the life of the South for modernization, and all social institutions began to register the change. The family was no exception; its transformation constitutes one of the insignia of the New South.

¹For the preceding notices see *American Journal of Sociology*, XXIII, 670-73; XXIV, 317-22.

Profound changes have taken place in the status of woman. Before the war there "was for the southern woman no career outside the home, no opportunity for economic independence, for self-support." After the conflict ended she had perforce to work. Thousands of women once wealthy but left penniless "took up whatever work came to hand." Many of the men left the plantations for the cities or for other regions, thus throwing the burden of the new era "upon the women of the rural districts." The new activities brought a demand for the better education of girls. School-teaching became the entering wedge for earning money outside the home. Training in home economics and in other social services was sought in northern schools; while in recent years "brilliant and refined southern women take the platform in prohibition campaigns or find comradeship with the socialists, and suffrage bills find their way into southern legislatures." In spite of "conventional traditions as to woman's place, the woman of the New South is becoming 'Woman' rather than 'Lady,' and is welcoming all the means to a stimulating life, while the old degrading pseudo-chivalry is giving way for a better relation, with the possibility of equality in comradeship."

The cityward drift of the younger population has had a "distinct influence on the southern home." The change from the isolation and simplicity of rural conditions to "urban gregariousness" has tended to the "weakening of the home, the substitution of other interests, the shrinkage of parenthood, the growth of divorce." The social life of the "primitive mountaineers" is being affected by the new industrialism; and in some cases its influence for the time being is decidedly harmful, especially when the "stimulating boon" of the new factory system "carried with it the cruel exploitation of childhood at the hands of those who were either too selfish or too short-sighted to realize the wastefulness of such a policy."

From the vivid picture of negro family life drawn by Dr. Calhoun two or three features stand out clearly. The chief responsibility for miscegenation rests on the white man. "The interracial sex *mores* so prevalent in the south during the régime of slavery survived to a considerable degree the downfall of formal chatteldom." It seemed to have been "almost impossible for colored girls to stand up against the temptation encountered at every turn." Seduction and rape are chiefly the sins of the white southerner. One may join the author in approving the ideal of W. D. Weatherford, a distinguished southerner, who declares that "We of the white race must brand every white man

who seduces a colored girl as a fiend of the same stripe as the negro who rapes a white woman." This picture of the negro family life since emancipation affords new evidence of the fearful cost of southern race-prejudice. It is the cherished dogma of the white southerner that the black southerner is made of inferior clay; whereas the truth becomes clearer with every increase in knowledge that physically, morally, and spiritually the negro is no better and no worse, whether in the North or the South, than any other race would be under like conditions. His degradation is due to social causes which are slowly changing for the better as civilization advances. The growing race-consciousness of the American negro is becoming a sufficient check to race-amalgamation.

In successive chapters, with fulness of quotation from contemporary observers, the author discusses the "New Basis of American Life," stressing the economic influence as the "most fundamental fact of social change since the Civil War"; the "Revolution in Woman's World"; "Woman in the Modern American Family"; the "Career of the Child"; the "Passing of Patriarchalism"; the "Precarious Home"; the "Trend as to Marriage"; "Race Sterility and Race Suicide"; "Divorce"; the "Attitude of the Church"; and the "Family and the Social Revolution." Throughout the discussion Dr. Calhoun keeps closely in touch with progressive social thought. One is impressed by his alertness, candor, and modernness. Marriage, divorce, and the family are rightly looked upon as social institutions, the products of human living. Especially in the closing chapter in which he forecasts the character of the family of the future are these qualities revealed. He says:

The family is part and parcel of an organic civilization and must undergo such evolution as will keep it in correspondence with co-existing social institutions whose form and texture seem to depend primarily on the evolution of economic technique. Such being the case, it is manifest that no mere preaching or emotional agitation can determine the future forms of the family. This being true, no one should be unduly alarmed at revolutionary utterances with reference to the family any more than he should put confidence in sentimental campaigns for rehabilitation or conservation of old values.

After referring to the socialists' indictment of the existing monogamic family, the author declares: "Indications are that society is working toward socialism, not as a final goal but as the next stage in social evolution. Such a fundamental economic change will influence profoundly the marriage relation and the forms of the family."

After enumerating the "conceptions" involved in the "meaning and spirit of socialism," the author raises the question of "durable monogamy" as the "culmination of social evolution in respect to the marriage relation." To the minds of many students "society is like a variable approaching a limit and in this particular the permanent mutual fidelity of one husband and one wife constitutes the limit toward which marriage approaches." But will a "free, democratic society care to exercise such rigorous social control as to produce the externals of conformity to any particular marriage type? The issue is at least questionable." It may be that with the disappearance of the chief social conditions which now menace the family life "society will not find it important to censor the marital relations of individuals and that there will ultimately be as many types of sex commerce as there are of individual tastes." On the contrary, it may be that the "increased voice of woman in social control may result in increased censorship of those matters in which the majority of the female sex is constitutionally specialized and that the probably female preference for monogamy may become more and more the established rule."

Commercial prostitution is bound to disappear. "This prediction does not mean that irregular sex relations will necessarily disappear but that the mercantile element will be eliminated. With the coming of universal economic opportunity, women will not be led into vice for want of normal stimulation in life; no woman will be forced to sell herself." Moreover the status of woman is sure to undergo further change.

Woman's cultural education will be in the same subjects as man's tho she may get out of the courses something different from what man gets. Physical convenience will be the only factor to exclude her from any employment. She will probably be out of the home as much as man and in it as much as man, with the single exception of the period of childbirth and the care of the very young child. Both will be able, if they choose, to be in the home together far more than at present. But woman's work will not be housework any more than man's will be. She will be a full-fledged human being enjoying identical social rights, powers, and privileges. Freed thus from masculine dominance she will become more truly feminine and a better colleague of her husband, a more constructive member of society.

This slight sketch of Dr. Calhoun's important contribution may well close with his final word:

A new family is inevitable, a family based on the conservation and scientific administration of limited natural resources, on the social ownership

of the instrumentalities of economic production and the universal enjoyment of the fruits, and on a social democracy devoid of artificial stratification based on economic exploitation. Such is the promise of American life, of the world life.

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Human Nature and Its Remaking. By WILLIAM ERNEST HOCKING, Ph. D. New Haven: Yale University Press, 1918. Pp. xxvi+434. \$3.00.

The problem of original human nature has always been a troublesome one in the social sciences. Wrong conceptions of human nature have been very largely responsible for wrong theories concerning the social life. The difficulties have not been removed altogether by the development in psychology of the modern doctrine of the instincts. From complete failure of any recognition of the part played by instinctive activity in social life, social theory seems now about to go to the other extreme and to attribute an undue importance, or even a fatality, to human instincts. Such is especially the case with certain writers in ethics and in economics. Thus the work of the late Professor Carlton H. Parker, suggestive and stimulating though it be, carries the theory of the instincts into the social sciences in a most dangerous way. The instincts become, in Professor Parker's hands, the real rulers of human life.

A good antidote to such views is to be found in Professor Hocking's *Human Nature and Its Remaking*. As the title of the book implies, the author deals with the modern psychological theory of original human nature and then takes up the question of its social modification and control. He shows that civilization means essentially the "remaking," that is, the modification, of original human nature; that this indeed is the distinctive peculiarity of human social life as distinguished from the social life of animals; and that the remaking of human nature *can* proceed along rational lines and in accordance with conscious purposes. Hence Professor Hocking finds that the human instincts offer no impediment to the realization of ethical ideals which are socially sound, and that there is no argument for a return to "the natural man" as so many writers from Rousseau and Nietzsche to the present day imply.

After pointing out that human character is and should be an artificial product, Professor Hocking takes up a careful survey of original nature and a critical examination of the notion of instinct. He then